

The worker in the vineyard of the Lord finds himself hampered by these artificial distinctions and unwholesome prejudices.

Another cause of failure is found in the nature of the material with which we have to deal. The minds of men have become earthy thru long contact with the world. Some are mercenary, and nothing arrests their attention except the voice of mammon. Some are ambitious, and their whole minds are taken up with the honors of the world. Some are bent on pleasure, and no power seems able to move them. Some are shut up in the darkness of ignorance, while others are vain because of their learning. Many are dead to the call of their higher nature, and all love darkness rather than light. Much of the good seed sown falls by the wayside, much on stony places, and much among thorns. How little comparatively springs up and grows to perfection!

The chief reason why we do not succeed is in ourselves. Our own ignorance, weakness, and folly furnish a sufficient explanation of our failure. We are not wise in the choice and use of methods. We hear much discussion in churches, in temperance societies concerning methods. Preachers are restless, workers are discontented, and the air is full of criticism. Methods are not all-important, nor are they unimportant. They should be adapted to the age in which we live and the condition of the people among whom we labor. Methods are not like principles of righteousness and salvation, which remain the same from age to age and among all classes of men. Successful evangelists and reformers have refused to be hampered by worn-out methods. The successful man is one who is not afraid to strike out a new way for his work.

But our weakness is manifest, not so much in the choice and use of methods, as in the spirit with which we work. This is all important. If the spirit be right, success is almost sure. When Jesus went about doing good His methods were simple. The power lay in the heart of our Lord, and not in the outward act. He touched the leper, but the cleansing power was not in the touch of the finger. It was in the spirit of the Master. He could have healed him just as readily by a word or look. There was an infinite fullness of life and health and love in His divine spirit. Whatever method He used the result was the same. There was never a failure, because the infinite fountain of life was always full.

If we have His life and love in us we shall not fail so often, neither shall we be weary in well-doing. Success quickly dispels weariness. When Jesus journeyed thru Samaria with His disciples He was weary with His journey, and sat down to rest while His disciples went away to buy bread. So soon, however, as He saw the Samaritans coming out in great multitudes to hear Him His weariness vanished. He needed no material nourishment to refresh Him. He said to His disciples, "I have meat to eat that ye

know not of." Are we weary in well-doing? It is because we have failed, and we have failed because the spirit of the Master was not in us. There are fanatics and errorists among us who place great stress on healing. They have a dim view of the source of health and life. The secret of all well-doing is in the spirit. If the heart be full of love it will impart virtue to the touch, the speech, the look, the life. Herein lies the secret solution of the great problem of the reformation and salvation of the race. The poor can be rescued, criminals can be reformed, sinners can be saved, the misery of the world can be banished by love.

The Christian Life

George F. Pentecost.

Engineers and geologists tell approximately how long iron and coal beds will last, and add that when they are exhausted England's wealth and power will come to an end. We are told that the great oil wells of America and Russia are showing signs of coming exhaustion, so that crude oil is no longer sold for fuel, but for light only. I can conceive of the time when all the gold and silver and precious stones shall have been digged out of the earth; when all her treasures of iron and copper and tin and nickel shall have been mined of the last ounce. I can conceive of the time when all the fountains of waters shall be dried up and exhausted; when no more rain clouds shall overshadow the earth; when the atmosphere which swathes us in its protecting folds shall thin itself away, and the earth become, as we are told the moon is, an exhausted, burnt out world, airless and rainless—a cinder from which all wealth has been consumed—an empty shell. Even the sun, astronomers tell us, is gradually burning itself out in self consumption.

But the unspeakable treasures of grace which are in Christ shall never be exhausted. Tho our iniquities be as the hairs of our head, and our sins as the sands of the seashore for multitudes, there will always be supplies of forgiving grace in Christ—the gift of God. Tho our sins be as scarlet, and red like crimson in their guilty stain, yet will the gracious chemistry of His precious blood be sufficient to make them as wool and snow for whiteness. His strength shall always be sufficient for our weakness, and His grace to help us in every time of need. O, the inexhaustible gift of God! Who would not share in its wealth of supply, according to the riches of His glory, wherein He always abounds toward us! Receive, then, that gift, and live!

The Little Troubles of Life

Selected.

Deep streams run still; and why? Not because there are no obstructions, but because they altogether overflow those stones or rocks round which the shallow stream has to make its noisy way; it is the full life that saves us from the little, noisy troubles of life.

When Intolerance Is a Duty

London Christian.

In one of the Lenten lectures upon the Apocalypse, delivered at Westminster Abbey, Canon Gore, the other day, struck a right note in insisting strongly upon "the duty of right intolerance," and in decrying that inveterate charity which is so strongly characteristic of much of our modern life. The letters which St. John was directed by the living Lord to address to the seven churches of Asia certainly are full of warnings for the present day when, as the preacher pointed out, there is "the same tendency to break down moral distinctions, and to reduce life to a sort of moral indifference as existed when the letters were written.

Thus in regard to the growing disregard of the Lord's Day: "People are so afraid of drawing distinctions, so afraid of being accused of being Pharisees, of making themselves distinct from other people, and saying clearly that is right, and this is not right." And so in reference to improper literature, the impure stage, and a score of other matters, there is the same reticent and tacit approval:

"And what we have got to re-learn is that there is a completely false tolerance. The life of nations is based on the sanctity of divine laws observed, on the recognition of divine judgments which inevitably await the breach of those commandments. It is the falsest kindness to let people imagine that they can live rightly in the world unless they are prepared to keep themselves separate from the evil.

"It is only plain common-sense to be intolerant of that which destroys the human soul and destroys the human society, and we have got plainly to learn over again the duty of adopting a quite decided attitude towards vice and viciousness. We cannot live as other people live. We must have our clear principles of living, as tolerant and wide as Christ is wide and tolerant, but no more wide and tolerant than He is."

Missions

Chicago Mission

Two very estimable ladies with whom I recently talked, and who are almost persuaded to give their hearts to God and enter his service, were holding back on account of "feet washing," tho their beloved parents and ancestors were honored members of the Brethren church. I asked one of them if she did not think the teaching concerning this ordinance should have the same emphasis as all other teachings of the Savior? She thought it should, and agreed to give the matter careful and prayerful study.

Our Sunday school work is prospering; also the Junior work. Just now the school is preparing and training the children on the program for Children's Day. Sister Miller has charge of the work of training the children, with the co operation of others.